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THE WAR POWER AS ORDAINED OF GOD.

AND THE GUILT AND CONSEQUENCES OF DOING THE WORK OF THE LORD DECEITFULLY.

Discourse by Rev. Dr. CHEEVER, in the Senate Chamber in Washington.

Romans, 13. 4 and Jer. 48, 10.—But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger, to execute wrath upon him that doeth evil.

Jeremiah, 43, 13.—Let us be of the Lord deceptively, and cursed be he that keepeth back his sword from blood.

Part III.

IV. THE GUILT AND CONSEQUENCE OF DOING THE WORK OF THE LORD DECEITFULLY.

We have already entrenched upon the province of our fourth point of discourse. The iniquity designated in this curse is first, that of taking the sword unjustly, that of assuming and exercising the right of employing it—in other words, that of making war—for any other purpose than the cause of God, the cause of righteousness and justice, the protection of the innocent, and the restraint and punishment of the violently wicked. The curse of the Almighty rests upon any war, the object of which is any other than justice.

Then, second, there is the iniquity of sparing any crime or criminal, or sin, against which God directs the sword to be used, the iniquity of a misplaced and treasonable tenderness towards the criminal, or of any covenant entered into, or compromise, tolerating his sin, as in the cases of Saul and Agag, and of Abah and Benhadad. When God commands the execution of his law by war, then, whatsoever your hand findeth to do it with your might; and cursed be he that from friendship for the rebel and the sin, keepeth back his sword from blood.

Now, there is no doubt that we have greatly offended God in the very measures we have adopted, as well as in what we have left undone. We have coqueted with slavery from the beginning. The Jews had a saying that in every one of their sins and of God's judgments there was an ounce of the powder of the golden calf. In all our measures there is a dishonest tincture of the Babylonian garment and the golden wedge, and the curse of Achaea is the consequence. We have dared to assume as a principle before God that *loyalty* entitled a man to practise *slavery*; loyalty to ourselves entitled a man to disobey God, in the very article because of which God's judgments are blazing against us. This is a dreadful contamination of our cause, and exasperation of our wickedness.

HALF WAY MEASURES UNJUST.

But the same treachery towards justice, and tenderness towards the rebels and their slavery, has made us take the life and power out of our very bills for the execution of the penalties of treason. For example, in the confiscation act, we have rendered it null and void by restricting its operation to the life-time of the rebel owner. A rebel in arms against this nation owns a plantation. His children remain on it, and work it, while he fights. If he dies, your confiscation act secures his property to his children. What better life insurance could he desire? You reserve his landed estate for his children, assuming that they are the rightful possessors of it, and that it cannot be turned aside from such entail, thus constituting a landed slave-aristocracy, by virtue of the rebellion, the sacredness of whose possessions the United States Government endorses and insures, on the pretence that it is unjust that any penalty should descend from the parent to the family!

Now look at our own contradictory practice in regard to the poor slaves. There you suffer the attainer to descend from parent to child, not of penalty indeed, but infinitely worse, of the brand of slavery; and if any one presents the infinite justice of that procedure, and that you are bound to break it up and forbid it—oh, you regard that as a piece of hypercriticism, a pressing of a principle or rule to an application never intended!

By torture of one and the same article in your Constitution, you can secure to the children of a rebel father the possession of his estate, on the ground that it belongs to them, under the article forbidding attainer; and at the very same time, in spite of the same article, you condemn and curse the children of the slave to the inheritance of the parent's slavery, on the ground that attainer of blood for the purpose of perpetuating slavery is a privilege belonging by slave law to the slave aristocracy, and is no attainer at all!

Can you imagine that a just God will endure this? That God will suffer you to receive into the bosom of your own statute law the infamous maxim of slaveholding and man-stealing cruelty, *partus sequitur ventrem*, the most detestable form of attainer ever put in execution among men, in defiance not only of God's law, but of your own Constitution forbidding attainer, while at the same time you excuse yourselves from enacting the text with the curse against doing the warfare of the Lord deceitfully, and keeping back the sword from blood, that war is benevolent just in proportion to its swiftness and destructiveness; its efficacy depends on its destructiveness; its total benevolence towards man, but treachery against God, to attempt to wage it on peace principles. A just war can be justly waged, only when it is waged with the whole power of the government, to make it short and decisive, with submission to justice as the only condition of peace.

The dispute concerning the rights of individual conscience and of religious liberty, on the one hand, and the authority of civil or ecclesiastical governments, or of both combined, over the exercise of those rights, is simply a question whether the authority of God, or of man, should be held to be of paramount authority, in communities.

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This is a glaring instance of doing the work of the Lord deceitfully. There are even ministers of the gospel, who, in their fanaticism on this subject have gone so far as to affirm from us

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WHOLE NO. 155.

Pulpit that we could not fight for justice, could not justify administer justice, as any aim of the war, especially towards those who have always been deprived of justice; and that the President, if he had undertaken to administer the war for the purpose of redressing the wrongs of these subjects of the United States Government, would have been almost as great a traitor to the Constitution as the rebels themselves.

Such theology is wretched of Bedlam than of a Christian pulpit, and such ministers would be better employed in preaching in a lunatic asylum, than endeavouring to convert men to such lunacy. Nay, it has not the excuse of lunacy; it is implied, carrying the nation, under such teaching, to ruin.

For mark you, even if there had been any particle of truth in the allegation that the President could not appoint emancipation as an object of the war, it was in the power of Congress, from the outset, to have enacted emancipation and the protection of the enslaved, and to have put that among the articles of war, binding both the President and the Generals and the whole army with them, to its execution. If there had been no authority in the Constitution to make war for justice, there was ample authority lodged by the Constitution in Congress to do this; and Congress ought to have done it, and to have constrained the President and the army to execute that righteous will; and had they done this, the rebellion would have been ended, long ago.

And because they have not done this, but denied and refused justice, and laid down the doctrine that we could not enact justice for justice sake, and for God and humanity, but must put it off as the last dire necessity, and even when submitted, to must enact and execute just a little of justice as a sacrifice; and guaranteeing it to them as a right; therefore the wrath of the Almighty has been upon us; disaster and defeat are a military necessity, in order to conquer him. But being a measure of justice to the enslaved it was unconstitutional as such, and must be disavowed as such, and urged as a measure that only war could give the right to take!

Such reasoning is so immoral, and the position assumes our Constitution to be essentially unjust, and opposed to the government of God, and yet nothing but war releases us from its internal compact, that it is little short of atheism. War waged on such principles cannot be attended by God's blessing.

Finally: As a government and people, we must do justly, or die. God will endure us no longer as a nation, if we mean to live by robbery and oppression. This war is God's war for the oppressed, and if we will not take their part against the oppressor, God will not take our part, against the rebellion. And now, what doth the Lord thy God require of thee, BUT TO DO JUSTLY? Our salvation is in our own power, if we will do justly to the oppressed; if not, we perish. What we conclude to do, and will do, by the slaves, determines what God will do by us. What we do with the slaves determines the rebellion. All the spread eagles of liberty for ourselves and individual unity of the nation, will not help us, if we admit the right to make slaves of others. The boasted sovereign right of slavery is the sovereign certainty of our own ruin.

We are doing the work of the Lord deceitfully, and shall be guilty of the greatest hypocrisy ever degraded a nation, if, now that we have proclaimed emancipation, we do not drive the war to the fulfilment of that glorious edict; if we do not actually deliver and restore the slaves we have declared free. We cannot draw back from that position and break that covenant, except at the expense of inevitable ruin as a nation.

If the proclamation of emancipation is a sham, if we let it be regarded as such, if we suffer it to fail, it will prove the most disastrous national tragedy ever enacted upon earth. If we deliver the enslaved, God will deliver us; if we desert them, God will desert us. Let us trust in God and do justice, as his commission and command in this terrible war, and God will bring out of it our own national regeneration and salvation.

servation, having otherwise no right to have resorted to it. As if the desolations and miseries of war, its battles and carnage, were mild processes in comparison with this measure of justice and humanity, this gift of liberty to the enslaved, we must try all murderous measures first, at a sacrifice of two hundred thousand lives, before resorting to the use of justice and mercy, perhaps only as an ultimate necessity. All the denunciative elements of war were summoned and relied upon, and deemed Constitutional, rather than the edict of freedom, the proclamation of benevolence and justice.

That measure, which God commanded at the outset, was denounced and forbidden to the last, because, as it was pretended, we could not act justly, could not constitutionally exercise justice, under the war-power. The inane opinion has been maintained, that injustice was guaranteed and secured in the Constitution as a just property of the rebels, and that slave-property was the most sacred of all properties, and that we ought to avoid striking it as long as possible, and that when we struck we must not strike in the name of justice, but only in the name and by the right of war; for in the method of justice we had no right to strike at slavery, and it was opportunity so to strike, and once at war, were bound to do as much mischief as possible to our enemy, a military necessity, in order to conquer him. But being a measure of justice to the enslaved it was unconstitutional as such, and must be disavowed as such, and urged as a measure that only war could give the right to take!

The will of God, then, as paramount to the will of man, is the only principle of security for mankind, in the relations of social life. Displace this principle by that of the paramount supremacy of the will of man, and you overturn the foundations of social order, of protecting law, of just government, and you instill the reign of lawlessness, in the form of despotism, or of anarchy, in its stead.

Thus far the friends of freedom, and equal rights, in this country, will accompany us, cordially, no doubt, except the few, if there are any such, who are ready to avow themselves atheists, and proclaim man to be his only law-giver, irresponsible to any Superior Being. On what principles or by processes of reasoning a community of atheists could maintain and guard the inviolability of human rights, is a problem that is yet to be solved. The will of each, being supreme between them, no source of a general law over them all. If a civil government were attempted in such a community, whether the government of the few or of the many, it would be a government without the guidance or the restraint of any wisdom or authority except its own, or of those, whether few or many, who installed it. Its authority, in like manner, would be self-assumed, or could have no sacredness beyond that of its founders. If any idea of justice were retained, it could be only of a judicial defined by temporary and fluctuating estimates of utility, looking to the promotion of supposed individual or partisan interests, for the time-being, interests confined to the material and mundane, ignoring every thing spiritual and permanent. The justice of to-day, which could it then be affirmed, with good reason, that the authority of man, in matters of morals, religion, government, and theology, should be held inferior and subordinate to the divine reason?

If this statement were in accordance with truth, how could it then be affirmed, with good reason, that the authority of man, in matters of morals, religion, government, and theology, should be held inferior and subordinate to the divine reason?

If man's will should be subordinated to the Divine will—if man's authority should give place to the Divine Authority—then why should not we describe them to stand, then what relation does the reason of man sustain to the Divine reason?

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those in this country who are now asserting the inviolable and sacred authority of the Fugitive Slave Bill, of the slave code, and of what they call the legal and Constitutional rights of the slaveholder, are found deriding and denouncing what they call "the higher law doctrine" and calling the self-evident truths of our Declaration of Independence "a flourish of rhetoric," "glittering generality," "a farce of non-sense" or "a self-evident lie." Even the corrupt and servile clergy, who would make the Bible sanction slavery as well as the divine right of kings, and the sacred inviolability of wicked enactments, are driven by their base business into the absurd blasphemy of making Jehovah himself abdicate the throne of his supremacy in favor of tyrants, slave-drivers, and man-stealers, authorizing them to annull His statutes of equal love and impartial justice and bidding mankind obey *them*, instead of obeying *himself*, thus bringing himself into subjection to *them*, and making *them* authority auxiliary and subordinate to *his*, for the worst purposes that can be conceived!

His Infinite Intelligence. It is infinitely and unchangeably good, the perfection of wisdom, purity, justice, mercy, impartial and disinterested benevolence. These constitute his will. His will is identical with his law. It is perfect in righteousness. It is holy, just and good.

We know that it is not thus with ourselves.

We are selfish, sordid, partial, we are transgressors of the Divine law, the law of our being, at variance with one another and with ourselves, condemned by one another and by our own consciences. What further considerations are needed to show us why the will of man should be subordinated to the will of God, his Creator—why the Authority of God should forever be held paramount to the authority of man?

A crowd of reflections and inferences from these plain, homely truths press upon us, just here. From these outlines hastily sketched, there branch out innumerable truths. Volumes of Theology, of Ethics, of Political Science might be educated, very naturally, and readily from them. We select but a single topic—the remaining one at the head of this article, and still requiring distinct consideration. It is the relation between

III. MAN'S REASON, AND THE DIVINE REASON.

If man's will as compared with the Divine will—if man's authority as compared with the Divine authority—stand, in their relation to each other, as we have described them to stand, then what relation does the reason of man sustain to the Divine reason?

If man's will should be subordinated to the Divine will—if man's authority

THE PRINCIPIA.

For the Principia.

"THE CONSTITUTION AS IT IS."
Brother Goodell.—In the National Democratic Convention, at Syracuse, N. Y., August 23d, 1855, the party said these noble words:

Said another, "Justice, humanity, economy, honor, unite in demanding that the quickest and strongest blow should be struck at the head and heart of slavery?" Said another, "To fight against slaveholders without fighting against slavery is but a half-hearted business, and paralyzes the hands engaged in it."

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Said another,

"Heaven guides human affairs for high moral ends. Why this wailing in the land this widespread bereavement, these crushed households? The lesson of defeat is clear. Slavery is the animus of the rebellion, and must be crushed with it."

Said another,

"One result or the other is as sure as God governs the earth. We must destroy slavery, or slavery will destroy us."

Said another,

"In the year God had borne long with the oppression in Egypt, he sent his servant Moses, to deliver the oppressed. May the hour speedily arrive when our armies shall be sent forth under the auspices of a righteous civil government; they will then enjoy the divine guidance, and be led to a certain and glorious victory."

Said another, after rehearsing the Scripture record of the siege of Jerusalem by Nebuchadnezzar, &c. &c.

Then the prophet came and said to them—

"Therefore, thus saith the Lord, Ye have not hearkened unto me, in proclaiming a liberty . . . behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine. All of which, the Babylonian King came from Egypt, after a siege of eighteen months, entered Jerusalem, slaughtered old and young, burnt the city, took the remnant to Babylon, and put an end to the kingdom of Judah. Should not our nation take warning from this example of retribution?"

Said another,

"And so we were beaten, where we had staked so much, and the whole nation is to suffer for the over-shadowing crime of slavery, the South for its terrible guilt of crime, and the North for its immoral and impure which put forth the arms of liberty and protection. And we remember the decree—Though hand join in hand, the wicked shall not go unpunished!"

Said another,

"Let the people understand it. Slavery or the Republic must die. God Almighty will crow with us upon reverses upon reverses, and almost kill us with mortification and bloodshed, till we are ready to part with the monster that defies alike, both God and man."

Said another,

"The abolition of slavery is the only just means of terminating the war, and settling the difficulty, of a safe and permanent basis."

Says another—and this comes from Missouri—

"God has a controversy to meet the question of whether we are to be slaves or not."

"Two millions of degraded and oppressed human beings are appealing to the God of the poor and helpless against us, and is taking their cause in hand, and pleads with us, to-day, with the sword. Shall we contumaciously subdue the question by the epithets, abolition, negro equality, &c., while God is shaking over us the vengeful thunderbolts of the most terrible war ever known?"

Says another, in reference to the Bull Run disaster,

"Slavery had done this. It was slavery that slew all these. It teaches another lesson, warning in lines of blood, that God's time for the abolition of slavery has come."

Said another,

"Our statesmen and politicians should have had the sagacity to see that in tolerating slavery in the slave States, they were destroying the Republic. To wait at slavery a portion of the Union to see the seeds of rebellion breed over the land. It was a dangerous and wicked practice."

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States, our Senators and Representatives in Congress, and to the governors and Legislatures of our sister states, with the request that they give our beloved proposed their serious and immediate attention.

7. And be it Resolved, That the State of New Jersey pledges itself to such prompt action upon the subject of these resolutions as will give them practical effect, immediately upon the concurrence of the government and the legislatures of sister states.

The New York *World*, of course, publishes these resolutions together with a large portion of the debate thereon, in high glee. "These resolutions may seem ultra"—the *World* facetiously remarks—but we believe that similar ones would receive the endorsement of nearly every Northern state, Massachusetts if put to a popular vote." We are obliged to differ from our jubilant contemporary. But here is another reason why; which the *World* copies without comment, and by the side of which, the New Jersey resolutions pale, like a pink by the side of a damask rose.

Proposed Impeachment of President Lincoln.
Special Correspondent of the Chicago Times.

WASHINGTON, March 13.

I learn from a distinguished gentleman from New York, that there is a movement on foot in every city looking towards the impeachment of the President, at the opening of the next session of Congress, in the manner provided by the Constitution. The movement is headed by the most eminent constitutional lawyers of the country, including two in the West, and is in the progress, of which every man whose character for decision and boldness is known, as courage, is a sufficient guarantee that they will carry it through. Every intelligent man is aware that the crimes committed by the executive, and his utter inability to conduct the affairs of the nation even in a time of peace, have put him in a position of extreme impiety, and every true patriot will rejoice to learn that he is to be brought to punishment.

The first part of the articles of impeachment is already drawn up. It embraces charges which if proved against Queen Victoria, would bring her to the untimely end of Charles I. The English people would not have endured the outrages on their rights to which the American people have patiently submitted. No English King would have dared to violate the English constitution as our President has violated the Constitution of the United States.

* * * *

No question has yet come before the Supreme Court involving the constitutionality of various other acts of this corrupt Congress, among others the conscription bill and the bill abolishing the *habeas corpus*.—The former will decide the question of the constitutionality of the latter, when they do, the court will decide the bill to be unconstitutional. Indeed, the bill to seize the President to arrest whom he will, and abolishing the *habeas corpus*, was never regularly passed by Congress at all. It was delayed past by Mr. Pennington (who temporarily occupied the chair) at 5 o'clock in the morning, after a session which had continued all night, and was then adjourned. But at the same time Mr. Pennington, who was speaker, against the will of the floor, and was deprived of the right to be brought to punishment, was only deprived of it by being sent to the Senate.

These facts will be proved, and when they are established, the President will be compelled to yield, and the President arrests any man he wishes under it, he does so at his peril.

To all the "loyal" party, as represented by "Loyal Leagues" and by the *Tribune* and *Independent*, instead of administering a thorough dose of radical abolitionism—always fatal to Copperheads—content themselves with vague pledges to "support the Government." How this ineffective policy is regarded by the "enemy," will be seen by the following editorial from the *World* of March 20.

The Rev. HENRY WARD BEECHER has turned Copperhead. The utter failure of all the pro-slavery and hopes of his party seem to have cured him for a time of his rampant radicalism, and his yesterday's *Independent* has taken back all the old abolition nostrums he had so much去做 in doing up the administration, and says at the end of a leader, all the same effect:

"We will work for the Union and Constitution, as the fathers ordained them with all men of all parties who believed this sacred end is to be indispensable and righteous war. We seem and repudiate the slanderous imputation that we refuse to give cordial aid under the war is carried on according to our views of right and expediency. We have claimed, and do claim, and shall boldly exercise the right to urge upon government and upon the public, the highest motives of human action—the motives of justice and liberty. But we do not claim the right to choose motives, or to choose motives far lower. Each man that is true to the great end—an undivided nation—shall be free to work in his own way. We shall do what we can. They must tolerate us. Let all men, of every side, whatever his theory or philosophy, join in combining the total strength of our cause for the last and victorious close upon our deliverance."

All this is very well, but would not it have been better if Mr. BEECHER and his friends had not divided the North and invited the South by forcing the emancipation issue? We welcome this indication of returning sanity, but the radicals must understand that if they wish to get on in the world, they must make a radical change in their party and agree in future to wage the war upon constitutional principles, but we object to their hoping in unwary Democrats to the support of the administration by their "loyal league" dodge. The good old Democratic party is the only "loyal league" worth support.

The Haytian Minister.—Col. Roumain, we are happy to observe, is treated with the courtesy to which a Foreign Minister is entitled. Secretary Seward recently complimented him with a diplomatic dinner, at which other Foreign Ministers were present, together with several prominent Senators and Government officials.

Fremont.—The friends of General Fremont, in Washington, feel much disappointed over the fact that he has returned to New York without a command. Prominent senators and others were somewhat surprised to see him go, but he was not only "commanded" but an important one. But it became evident that no one connected with the War Department had any such intention. The Secretary of War says that his disposition is favorable to Fremont, but Col. Hale, of the War Department, says that he is not.

He was born in New York, and the friends of the General here believe that neither President, Secretary, or General-in-Chief have ever intended to give him a prominent command, and perhaps, have not expected to offer him any place. The fact is now apparently fixed that General Fremont is to be given the chief command of the army during the remainder of the war.—Cor.

Post.

O, that the Federal Cabinet was composed of MEN!

The Polish Committee.—The Poles of the United States, sympathizing with their native land, in her present struggle, or others so disposed, can aid her through the agency of the Polish Central Committee, which advertises as follows:

"All THE POLES IN THE UNITED STATES or any other country, wishing to communicate with the 'Central Polish Committee,' may do so by addressing the Secretary of the Committee, S. J. JAWORSKI, No. 926 Broadway, New York. Newspapers in different cities are respectfully requested to copy the above advertisement."

Gen Banks denies in a recent letter to Gov. Andrew, some of the charges which have been brought against him. He says:

"That in the papers of the North a report of some of my commands, or detachments, or soldiers to have been ordered to their masters, against their will, to stand over and to flog the slaves in this department, gives me pleasure to be refuted. In fact, in statement and in implication it is utterly and infamously false."

"As it is made a reproach to Massachusetts that such orders are given by one of her citizens, I desire to say, to you, the chief executive magistrate of the state, having had many of her unbaseless garments sent to me, that I bear constantly in mind that I am son of Massachusetts, and grateful as the remembrance may be to me and mine, I have yet greater satisfaction in the fact that, as an officer of the army of the United States, following the instructions of the President and the laws of the land, I have never performed, or permitted, or passed, with any censure, any act inconsistent with my duty, or the spirit and principles of the people among whom I was born or, that justly interpreted, would not meet their approval, without party distinctions."

We are glad that Gen. Banks at least brings sensitiveness to the public opinion of the North, regarding his course. We could wish, however, that, instead of justifying himself in general terms, he would recall some of those orders and regulations which have very naturally given rise to painful suspicions of his fidelity to "duty." But a Military Governorship in Secession, is a first-class, high-steam-pressure, educating and disciplining institution, and we hope yet to see Gen. Banks (Republican) develop as gloriously as Butler (Democrat) did before him. "Would be a pity, though, for him to lose his situation!"

The New York Assembly just escaped the disgrace of passing Mr. Dean's resolutions against "arbitrary arrests," by the pink by the side of James Ross.

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Special Correspondent of the Chicago Times.

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The movement is headed by the most eminent constitutional lawyers of the country, including two in the West, and is in the progress, of which every man whose character for decision and boldness is known, as courage, is a sufficient guarantee that they will carry it through. Every intelligent man is aware that the crimes committed by the executive, and his utter inability to conduct the affairs of the nation even in a time of peace, have put him in a position of extreme impiety, and every true patriot will rejoice to learn that he is to be brought to punishment.

From Port Hudson.—We have authentic and more encouraging intelligence from Port Hudson, through the *George Washington*, which arrived here yesterday, with New Orleans dates to the 15th. A dispatch addressed to Col. Stager, Washington, runs as follows:

"Sir—We pass you, Sir, the 15th, 1863.

Com. Farragut, leading in the Hartford, attacked the Port Hudson batteries last night at 11 o'clock, with his fleet. The steamer Mississippi on an arround was rapid and severe. The fire on both sides was rapid and severe. The army is within five miles of the enemy's works, with good spirits and bound to win. Cavalry skirmishes have been the only fighting, yet.

Charles S. Boyle, Ass't Supt. of Military Telegraph, from Washington, says:

"The latest intelligence from the Black brigade, which is now marching into Florida, is that they have taken several important points, with many prisoners, and captured large quantities of munitions and supplies, and are still driving the enemy before them."

The World professes to have received information of the capture of the entire regiment, by the confederates, and speculates as to whether Jeff. Davis's programme of shooting and hanging will be carried out. Other papers do not mention such a rumor.

Affairs at Galveston.—By the arrival of the supply steamer Union, from Galveston and other points on the Gulf, we learn that the rebels have erected some formidable batteries at Galveston, which are mounted with the guns taken off the Harriet Lane and Westfield. Three batteries are located, while Pelican Island is the point on which the city is located. Our fleet, which consists of four gun-boats and the frigate Brooklyn, approach to within a mile and a half of the town, where they anchor, and occasionally throw shells into the town and forts; but they cannot bring their broadsides to bear, and have to operate exclusively with their rifled pivot guns. On the 12th instant, after a severe engagement, the rebels had captured the fort, and the town, and were driving the enemy before them.

Other vessels are expected soon to join the fleet.

THE WAR.

SATURDAY, MARCH 31.

Army of the Potowmack.—Reconnoissance up the Rappahannock.—Brilliant Cavalry dash. Federals successful!—A brilliant cavalry fight has taken place on the Rappahannock, between Gen. Averill and the rebels Stuart and Lee, which resulted disastrously to the latter. The contending forces were about equal. Our loss, in all, was less than forty; that of the enemy much greater. Our boys charged with a courage and gallantry which cannot be too greatly admired. Give me the account of the correspondent of the Associated Press.

HEADQUARTERS, ARMY OF THE POTOWMACK, i WEDNESDAY, March 13, 1863.

A most brilliant cavalry fight occurred on the Rappahannock, yesterday, beyond Kelley's Fort. A reconnaissance, under command of Gen. Averill, took a passage over the river, in the face of a determined resistance by a considerable body of rebel sharpshooters, who were covered by houses, rifle-pits, and a dry mill-race, with an abutment in front.

The ford admitted but a single horseman at a time, and the stream, which was swollen, was very rapid. Arriving at the south side of the river, our cavalry charged the rebels in their ranks, killing and capturing nearly the entire force, besides securing a large number of horses, picked near by, a short distance from the shore.

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Family Miscellany.

For the Principia.

AT REST.

BY MRS. H. D. WHITCOMB.

A weary old man to our threshold came, when the blast was raging loud,
His steps told us his face was wan, and his time-worn form was bowed.
The pell-mell rain on his tired frame came down right merry and free,
As if in delight at his trembling step, and hopeless misery.
Trotting and slow he waded him down, and his garrulous tongue ran on—
"It was always so," he said, "with the old man, sad and lone;
I once had home and precious ones, in the days of long ago, Where are they now?—Where are they?—Under the drifting snow."

"Under the snow did I say they lay? No! God has yet spared those; But they will not own the poor old man—they have all forgot me."

Long years ago their little bairns lay pillow'd on my breast, But there's no room now in my boy's bairns—they will not let me rest!"

And the old man sang of those days long gone, and the treasured joys refrained.

Seemed like a tune from the spirit land, or a bright winged angel's strain;

While upward, upward, rose the wall, to Heavens eternal throne,

"They have left me in my helplessness! I must go and die alone!"

And while he sang it seemed to me that spirits bright came down, The angels of God's saints below, and those who wean the crown.

For martyred hosts in glory, and so lovingly they come,

That I thought our silver-headed guest must hear his welcome home.

He'd passed and gone, poor earth-born way, and old, and blind;

But spirit bright went with him, and all helpless and unkind as he charred bones earth have proved, not so in Heaven twill come.

For God gives his brightest "angels charge concerning such as these."

Aubrey, Ill. 1863.

THE CRISIS.

BY JOHN G. WHITTIER.

The day is breaking in the East of which the prophets told, Now brighten up the sky of Time the Christian Age of Gold, Old Might to Right's yielding, batte blithe to clerky pen,

Earth's monarchs are her people, and their stars stand up as men;

The isles rejoice together, in a day are nations born;

And the slave walks free in Tunis and by Stamboul's Golden horn!

• Is the, oh countryman of mine! a day for us to sow?

The soul of new-gained empire with Slavery's seeds of woe?

To feed with our fresh life-blood the world's vast crime of sin;

Dropped from the sun like a meteor, from the tired lip of Heaven?

Or some monstrous earth-born, from the darksome depths of hell?

To run amiss the evil that nations ran;

And like them, of unblessed of God and wrong of man?

Great Heaven! is this our mission? Ends it in the prayers and tears?

The toll, the strife, the watchings of our younger, better years?

Still, as the old world rolls in light, shall ours in shadow turn;

A beamless curse, Cursed of God, through outer darkness borne?

Where the fair nations looked for light, a blackness in the air!

Where for words of hope they listened, the long wall of despair?

The Crisis presses on us, face to us it stands,

With solemn lips of doom, like the sphinx in Egypt's sands;

To us the voice of God, like Pharaoh's bugle,

The day for all hereafter chose us holding or sin;

Even now from stony Geryon, or Shaly cloudy crown,

We call the dew of blessing of the bolts of cursing down!

By all for which the Master's house of agency and shame,

By all the warning words of truth which the prophet came,

From the Future which awaits us, with the hopes which cast

The faint and trembling beams across the blackness of the Past.

But,

And in the awful name of Him who for Earth's freedom died,

Oh ye people! on my brother's death, see that we righteous side!

Se shall the Northern pioneer go joyful on his way,

To make the waters of San Francisco's bay,

To make the rugged places smooth, and sow the vales with grain;

And bear, with Liberty and Law, the Bible in his train,

The mighty West shall bless the East, and see shall answer sea;

And mountains unto mountains call: Praise God, for we are free!

I WOULD GO HOME.

"Ich möchte Heim, mich zeich' zum Vater Haus."

I would go home! Fain to my Father's house,

Fain to my Father's heart!

Far from the world's uproar, and hollow vows,

To silent Peace apart.

With thoughts of home in life's gay dawn I ranged,

Now home goes with chaste heart, and changed;

Still to my soul one gleam of hope is come,

I would go home;

I would go home, vexed with thy sharp annoy,

Thou weary world and waste;

I would go home, disliking thy poor joy;

Let me loose, and loose thee!

Into the world go I, to cross thou would bear,

Would bravely all the appointed "hardness" share;

But still my bosom sighs, wher'er I roam;

For home, sweet home!

I would be home! They gave my infancy

Gay pastime, luscious feast;

One little hour I shared the childish glee,

But soon my mouth had ceased,

Let me loose, and loose thee!

Into the world go I, to cross thou would bear,

Would bravely all the appointed "hardness" share;

But still my bosom sighs, wher'er I roam;

For home, sweet home!

I would be home! To shelter stirs the vessel,

The rivulets seek the sea;

The nursing in its mother's arms will nestle,

Like them I long to feel;

In joy, in glee, in many a lay;

Grateful, like harpsong, have now died away,

One hope yet lives! To heaven a paternal dome

Ah! take me home!

—Words of Life's Last Years.

For the Principia.

THE CHILDREN OF THE COVENANT,

OR, THE CHRISTIAN FAMILY.

BY MRS. MARIA GOODELL FROST.*

CHAPTER XI.

THE STRANGE GUEST.

It happened one evening, late in the spring, that Clarence and Mabel were sitting alone in the little new study. Mr. and Mrs. Stanley had gone to meeting, and Frank was in bed.

"It seems strange," said Mabel, "that we have had no use for the prophet's room, yet. We usually have some one here in the course of every week."

The words had scarcely passed her lips, when she was startled by a loud, earnest knocking, at the outside door.

"I will go," said Clarence, taking a light.

"Is it the prophet?" said Mabel, laughing, as Clarence returned.

"He does not look much like a prophet. He is a perfect bundle of rags."

"O, it is some beggar," said Mabel, in a disappointed tone.

"He looks so hungry and tired, Mabel. Can you not find something for him?"

Mabel arose, rather reluctantly, from their pleasant book-table, where they had been looking over a pile of fine engravings. Clarence followed her into the kitchen. There she found a strange, dark looking man, who appeared so worn and weary that her generous impulses were at once aroused. She laid the cloth upon the cook-table, and placing there some bread and butter, with platters of cold meat and vegetables, invited the sorrowful stranger to partake.

"Thank you, Miss," said the man, in a broken voice that showed the fullness of a grateful heart. It was a feast to the children's eyes to see how well the poor man enjoyed that meal. Mabel felt a thousand times repaid for him.

"Likely you haunt no me, little gal," said

the stranger, as Mabel commenced setting away the dishes.

"Yes," said Mabel, "I have a father and mother."

"Likely they wouldnt let a poor man stay all night?" said he, again.

"I do not know," said Mabel.

"I think they would," said Clarence.

The man was silent again, and in a few moments the children noticed that he was sleeping, in his chair.

"How tired he must be," said Mabel.

"Yes," said Clarence; "it would be cruel to send him away, to-night."

"Where could he sleep?" said Mabel.

"Mother will find some place; she never turns away a stranger."

When Mr. and Mrs. Stanley returned, they were surprised to find a light in the kitchen. As soon as Mrs. Stanley heard the strange man's story, from Mabel, she prepared a comfortable bed for him, on the lounge.

At family worship, the next morning, Mr. Stanley read the touching story of the crucifixion. The stranger seemed deeply affected, and was often moved to tears. He remained in a respectful attitude through the devotion, which was evidently a new exercise to him. After breakfast, Mrs. Stanley provided him with comfortable clothing, in exchange for his miserable rags. He offered to pay for them in work, which she refused. No questions were asked of his past history; it was enough to see that he was poor and needy, while they had power to relieve his wants. Mr. Stanley told him that if he wished to work for wages he might stay and make his garden, which had not yet been planted. The dark face of the stranger lighted up with joy, but he simply said, "Me berry glad. Me stay and work, only let me hear more of the Good Book."

"Did you ever hear it before?" asked Mr. Stanley.

"Me hear good lady read 'bout Savior—we want Savior—me find him—me love Jesus!"

said the poor man, with streaming eyes.

"Well," said Mr. Stanley, "you are half alone, and we will then see what can be done for you."

"What shall we call you?" asked Mrs. Stanley.

"Me allers be called Jack," said the man.

"We will call you John Evans; let that be your name while you remain with us."

When Clarence found that the stranger could not read, his little heart instantly planned the missionary work of both reading to him, and teaching him to read. Mrs. Stanley was pleased to encourage her son, in this benevolent effort. Mabel silently wondered how Clarence could be on such intimate terms with the uncouth stranger. She had not learned the love for souls that animated his bosom. It was the first awakening of a missionary spirit that never waned, but shed a heavenly lustre on his after-life.

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